

A  
Thanksgiving  
SERMON

Preached at CHRIST-CHURCH,

Before the 4<sup>th</sup> 10<sup>th</sup> .<sup>de</sup> 3.  
1-8

LORDS JUSTICES

And COUNCIL.

Upon the 23 of October, 1661.

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*W. L. D. D.*  
By W. L. D. D. Chaunter of Christ-Church  
DUBLIN.

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Printed by Order of the Lords Justices of  
IRELAND.

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DUBLIN,

Printed by John Crook, Printer to the Kings most  
Excellent Majesty; And are to be sold by Samuel  
Dancer, Bookseller in Castle-street. 1661.

THE  
SERMON

LORDS JUSTICES

AND COUNCIL  
UPON THE 15th OF OCTOBER 1801.



Printed by Order of the Lord Justices of  
IRELAND.

DUBLIN,  
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Lawson, Bookseller in Castle Street. 1801.

To the Right Honourable,

# The Lords Justices

And COUNCIL of IRELAND.

Right Honourable,

**I**T was never in my thoughts to make these my Meditations publick, I could not conceive them to be fitting for the Press; but Your Lordships Orders, and the Commands of those whom I stand obliged to obey, have occasioned it. If therefore You finde here no excellency of speech, no elegancy of phrase, be pleased to remember it was a Sermon preached upon the 23. of *October*, the day designed by the bloody Popish Irish Rebels for our destruction, the day when stripping and whipping began to be in fashion. If therefore there want the cloathing of words, I say,

*Habitu temporis hujus habet.*

My designe was not to tickle the Ear, but to affect the Heart; and to move the Auditory to a thankfull acknowledgment of the goodness of God towards us, (the Remnant that are left) that we were not involved in the common Calamity, that our lives were given to us for a prey, and we were rescued by a hand of Providence, as so many Brands plucked out of the midst of the burning. *Cursed be their anger for it was fierce; and their wrath, for it was cruel, Gen. 49. 7. Like Job, they shed the blood of war, in the days of peace, 1 King. 2. 5.* They had Copies to write after, the Sicilian Vespers, the Massacre of *Paris*, &c. but they endeavored to goe beyond their Masters. The Rudiments of their Religion (if they wanted Copies and Examples) teach and warrant them to be perfidious, bloody and cruel to us. It shall ever be remembered (while Popery endures) what their

### The Epistle Dedicatory.

determination was, in the Council of *Constance*; in the case of *John Huß* and *Jerom* of *Prague*, when it was required, that those two servants of God should appear in that malignant Council to give a reason of their Faith and Doctrine (which they were still ready and desirous to do) the Lords and Nobles of *Bohemia* would not hazard the Lights of their Church, till the publique Faith of the Imperial Majesty was engaged for their safety, and the Emperour had sent them his safe Conduct: And when (upon those Letters of safe Conduct) they appeared in the Council, and had given an account of their Faith and Doctrine, and that the Papiſts were not able to resist the Wiſdom and Spirit by which they spake, they resolved to choak the Light of the

*Antoninus pars 3. Chronicorum* lays down the matter thus: *Condemnati sunt ad ignem. Et quia imperator non videbatur hoc æquanimiter ferre, propter saluum conductum eis datum; respondit ei sacrosancta Synodus; cum argui non posse de fide mentiri; quia Concilium ipsum non dederat iis saluum conductum, &c. Concilium majus est Imperatore, &c. Cui determinationi ut bonus Ecclesia filius acquievit, &c.*

*Conc. Const. Sess. 19. Declarat sancta Synodus ex salvo conductu per Imperatorem; aut alios Principes hæreticis concessio, nullum fidei Christiane aut jurisdictioni Ecclesia præjudicium generari posse aut debere; quæ minus liceat iudici Ecclesiastico de hujusmodi personarum erroribus inquirere; eosque punire; quantum justitia suadebit; si errores suos revocare pertinaciter noluerint, etiamsi de salvo conductu confisi ad locum venerint iudicii, alias non venturi. Nec sic Promittentem quum fecerit quod in ipso est, ex hoc remanere obligatum.*

Gospel with the Smoak of the bottomless Pit, and condemned them for Hereticks, adjudging them to be burned, (a very hot Answer to their Arguments.) The Lords of *Bohemia* have recourse to the Emperour, complain of the unheard-of Example, and declare, That the Honour of the Imperial Majesty lay at stake, the Faith of the Empire was engaged, and in point of Honour was to be vindicated. The Emperour bestirs himself, and interposes with the Council, but at last the Physician of *Rome* salves the Emperours scruples, and with those Catholick Fathers (upon mature deliberation) lays

down



*The Epistle Dedicatory.*

down this Catholick Decision, as a Catholick Maxime of their Catholick Religion (Can. 19. Conc. Const.) *Fidem non esse servandam Hæreticis* ; No faith is to be kept with Hereticks : So they called them, and so they call us. And so this Catholick Declararion of his Holiness and his Council, will warrant them never to keep any Oath, Faith, or Promise, with us, but still to be treacherous, perfidious and rebellious, as long as a Protestant lives, and to be like *Dan, a serpent by the way, and an adder in the path, that bites the horse heels, so that his rider shall fall backward*, Gen. 49. 17.

The Ring-leaders in this Catholick Mischief were Priests and Fryars, (I speak not universally of all, for some condemned it as abominable) but such there were, Incendiaries, Captains of Troops, high-way-Robbers, and high-way-Murtherers ; they had learned of Pope *Julius* the Second, to cast away *Peter's* Keys, and to take *Paul's* Sword ; they left the Mass, which they call an unbloody Sacrifice, and slew, murthered and sacrificed men, women and children, a bloody Sacrifice indeed ; and thus they raged promiscuously against all, and the scarlet *whore was made drunk with the blood of the Saints*.

The Massacre of *Paris* was tragical and bloody enough, it was of 60000 persons ; and that (they say) as a gallant and heroick Act, was pictured in the Popes Pallace : but this Tragedy being so universal, and of so vast a number, so many thousands, there was no room left for it in the Popes House, but it shall not want a *Memorandum* in our Hearts for ever.

They shewed their inveteracie and implacable hatred against the very Name of English ; they were cruel to the very Beasts and Cattel that were of English strain, and in some places they would not presently kill them, but now and then cut Collops out of them, and so let them run and roar to death. And they dealt with some men as with the beasts, they broke their backs, and so left them in the fields to graze, and when they had eaten

*The Epistle Dedicatory.*

round about them, they would not kill them, but removethem to better pasture. Multitudes of all sorts they dispatched and killed out right, many they left half dead, intreating for many days for no other favour at their hands but death, but that was refused. Amongst those thousands thus tortured, tormented, hanged, and drowned, and burned, I cannot but remember that horrid Murther at *Port a down*, where (besides those whom they drowned to make them sport) they continued that act of drowning for seven or eight weeks together. It hath been credibly reported by many, that dayly and nightly Visions were there seen, representing the men, women and children whom they had drowned, sometimes singing Psalms, sometimes brandishing naked Swords, sometimes scritchng in a fearful manner; the very Rebels that dwelt near the place confessed it, and were so terrified with those dayly Apparitions, that they were forced to remove their dwellings: But the Priests and Fryars to make the matter sound the better in the ears of their seduced Profelytes, told them it was the cunning sleight of the Devil to hinder the great work of propagating the Catholick Religion, and killing the Hereticks. And indeed these two must go together, they cannot propagate their Catholick Doctrine, but by our destruction: If the Protestants stand, *Rome* must fall; but if *Rome* stand, *Rome* will be still contriving our fall.

(I must write one thing in a Parenthesis, because it is not fit to come into the sentence, and that is the prodigious and unheard-of villanies which they acted with women even after they were dead.) In a word, I may say of those many prodigious Villanies, savage Cruelties, and barbarous Inhumanities, which they without any scruple commonly and generally acted, as the Poet said,

*The Epistle Dedicatory.*

*Savior es tristi Eufride ; Savior illo ;  
Qui falsum lenio torruit igne bovem.  
Quiq; bovem Siculo fertur donasse tyranno ;  
Et dictis artes conciliasse suas.  
Non mihi si centum linguae sint ; oraq; centum ;  
Ferrea vox.*

If I had an hundred Tongues, and a Voyce of Thunders, I could not speak all that they have acted, and others suffered in the time of the late unparalleled Rebellion. My Lords, the Lord hath preserved you and us in the midst of the over-flowing waters of *Jordan*, that the waters of the proud have not gone over our soul. Our Danger was great, our Deliverance was great, and therefore we should endeavor to render to the Lord according to the great Blessings we have received. This is the sum and substance of the following Sermon, which I humbly offer unto Your Honours. Now He that keepeth Israel, watch over You continually, guide You here with his Counsel, and after receive You to glory. This is the Prayer of

*From my Study in  
S. Audoens Archb,  
Octob. 25. 1661.*

*Your Honours unworthy Servant,*

*W. LIGHTBURN.*

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## EXOD. XVIII. X.

*And Jethro said, Blessed be the Lord who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.*

**T**HE Book of *Exodus* may be divided into two parts, Historical and Dogmatical; the Historical part is laid down in this and the seventeen preceding Chapters, the Dogmatical part begins in the next Chapter. The Historical part is a Compendium, or a summary Recapitulation of the remarkable passages of the Lords providential actings towards Israel in the time of their aboad in *Egypt*, their coming out of *Egypt*, and their travels in the Wilderness.

In the beginning of this Chapter we have a relation of *Jethro's* journey to visit *Moses* his Son-in-law; *Moses* Declaration of the goodness of God to Israel, and *Jethro's* return of praise.

*Jethro* comes to *Rephidim*, Num. 33. 14. (the eleventh stage where Israel pitched after their coming out of *Egypt*) and that is (as Geographers account) but sixteen miles from the City of *Midian*, the place of *Jethro's* residence.

When *Moses* was given to understand of *Jethro's* coming, he goes forth to meet him; wherein (by the way) we may note, 1. *Moses* humility, who being so great a Prince, Commander in chief of so great a People, yet disdains not to humble himself not onely to go out to meet him, but also to do obeisance unto him. 2. His love, he kissed him. 3. His humanity, gentleness and curtesie, he asked him of his welfare. 4. His hospitality and beneficence, he brought him into his tent. 5. His gratitude, he maketh a thankful rehearsal and repetition of Israels wonderful deliverance. 6. We have an intimation

of his patience under the afflictions of Israel. 7. His fidelity in all God's house; he teaches others by his Example to celebrate the praises of God, his mercie and his goodness, and not to fall into despondencie under the pressure of the greatest afflictions, but to rely upon the promises, to depend upon God, and to commit the issue to him; knowing it is but a little while, and then he that shall come will come, and will not tarry, Heb. 10. 37. All this we have in the 8th verse. Thus *Moses* informs *Jethro* in the History of the Church, and *Jethro* advises *Moses* touching the administration of the Commonwealth, *vers. 19. & seq.*

Then *Jethro* is described, 1. by his proper Name (*Jethro*), 2. by the name of his Office (*a Priest*), 3. by the place where he exercised his Priesthood (*in Midian*), *vers. 1.* The Midianites were of the progeny of *Abraham* by *Keturah*, Gen. 25. 2. and therefore *Jethro* may be presumed to have some measures of knowledge of the true God, though he lived among a people that were drunk with idolatry, and drowned in the Errors of heathenish superstitions, 1. Because he came from the loyns of *Abraham*, of whom the Lord gives this Character, Gen. 18. 19. *I know that Abraham will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgement, that the Lord may bring upon Abraham that which he hath spoken of him.* 2. Because of his long conversing with *Moses*. If any object that expression *vers. 11. Now I know that the Lord is great, &c.* I answer: This is no argument that he knew not the greatness and goodness of *JEHOVAH* before this time, but that he knew it now, that is, more evidently, more conspicuously, and by a new demonstration; it argues an encrease and corroboration of his faith, and that now his former knowledge was sealed up by a new argument and experiment, how great the Lord is in his power, in delivering his people; and how terrible he is in his Majesty, in confounding their enemies. Such an expression is used *Act. 10. 34. Now I perceive that God is no respecter of persons*; *Peter* knew this before, but he is said to know it now, because he knew it anew, by a new miracle, by a new vision and revelation. And so *1 King. 17. 24.* the woman of *Zarephath* says, *Now by this I know that thou art a man of God*; she knew it before, by the multiplying of the meal in the barrel, and the oyl in the cruse, *vers. 14, 15, 16.* but she says, *I know it now*; that is, by a new miracle, by raising my dead son to life. And *Psal. 20. 7. Now know I that the Lord saveth his anointed, &c.* *David* knew this before, but he is said now to know it, because he then knew it by a new salvation, by a new deliverance.

The Text contains *Jethro's* Doxology for Israel's Deliverance. 1. *Jethro* rejoiced, v. 9. Hebr. *Waiichad*, Gr. *ἐκέστη*, he was astonished, he was (as it



it were) in an extasie, that imports the greatness of his wonder and admiration at such a stupendious Act. 2. He expresses his joy by burling forth into praises, *Blessed be the Lord, &c.* 3. He lays down the grounds and reasons; 1. the deliverance of the Israelites from the hand of the Egyptians; 2. the destruction of the Egyptians before the face of Israel, v. 11. 4. He offers Sacrifices and Burnt-offerings; and so he rejoices *Corde, Ore, & Opere*, in Heart, in Word and in Work, v. 12. 5. Aaron and all Israel rejoice with him, in the last part of the 12th verse.

*Decli.* Hence we learn, That it is a Duty incumbent upon all, *Jethro* and *Moses*, *Aaron* and *Israel*, Priest and People, to bless God, and to make his praise to be glorious, when he glorifies his mercie in delivering his Church; we are then to praise God greatly, when he gives us great Deliverances; then it is seasonable to sing a *Benedictus*, *Blessed be the Lord, who hath delivered his people from the hand of the Egyptians, &c.* So *Psal. 66. 8.* O bless our God, ye people, and make the voice of his praise heard, which boldeth our soul in life, and suffereth not our feet to be moved: for thou, O God, hast proved us, thou hast tried us as silver is tryed; thou broughtest us into the net, thou laydest affliction upon our loyns; thou hast caused men to ride over our heads, we went through fire and through water, &c. Here is great affliction, the net, men riding over their heads, passing through fire, and through water, (great Dangers) then great Deliverances, v. 12. Thou broughtest us out into a wealthy place; therefore they sing great praises, v. 13. I will go into thy house with burnt-offerings, I will pay thee my vows which my lips have uttered when I was in trouble; I will offer thee burnt sacrifices of fatlings, with the incense of rams, I will offer bullocks and goats: and then he concludes with a *Benedictus*, *Blessed be God, v. 20.* I might multiply Scriptures for further evidences of this truth, but this may suffice.

Now to come to the Reasons and Arguments of the point Why is this a duty incumbent upon all? Why are we then to sing great praise, when the Lord gives us great Deliverances? 1. Because by so doing, we glorifie God, *Psal. 50. 23.* *Whoso offereth praise, he glorifieth me.* Thus did *David*, *1 Chron. 29. 10.* *Benedictus*, *Blessed be thou, O Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the Majesty: for all that is in the heaven and in the earth is thine, thine is the kingdom, O Lord, and thou art exalted as head above all.* God requires not our Wisdom to direct him, nor our strength to assist him, nor our dignity to advance him; but our thankfulness to adore him. Grace requires Gratitude; when God extends his bountifulness, we are to be enlarged in our thankfulness; when Benefits are gotten, the Benefactors must not be forgotten: we must glorifie God, and sing praises

to him that is holy, and that inhabiteth the praises of Israel, Psal. 22. 4.

Secondly, Why is it so? &c. It is because such return of blessing, thanks and praises is Gods tribute, that pepper-Corn of acknowledgement, that all we have, we hold in *Capite*, we have it from him from whom every good gift and every perfect gift doth descend, even from him who is the father of lights, Jam. 1. 17. and the detaining of this tribute is no less then God-robbing, and the Apostles exhortation is, *Let him that stole steal no more*, Ephes. 4. 28. It is Gods tribute, Psal. 50. 14, 15. *Offer unto God thanksgiving, and pay thy vows to the most high: And call upon me in the day of trouble, and I will deliver thee; and thou shalt glorifie me.* Thus Melchisedeck King of Salem, and Priest of the most high God, pays his tribute, and returns praise for Abrahams deliverance from the sword of the four Kings that fought against Sodom; *Benedictus Deus fortis excelsus*, *Blessed be the most high strong God*, Gen. 14. 20. And the Prophet Habakkuk (seeing by the perspective of Prophecy) the deliverance of the Church from the Captivity of Babel, pays his tribute before-hand, and blesses God greatly for that great deliverance, *Hab. 3. 17, &c.* David's Psalms are so many store-houses of Examples; Every Psalm (as one note-) is either an *Hosanna*, or else an *Hallelujah*; either *God bless*, or *God be blessed*; either *Prayers*, or *Praises*; either *Prayers for Mercies*, or *Praises for Mercies*.

Thirdly, Because thankfulness for Mercies or Deliverances received, is *bonum & jucundum*; it is fit, meet, and decent; it is a good and pleasant thing, Psal. 92. 1. *It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high; to shew forth thy loving kindness in the morning, and thy faithfulness in the night: for thou, Lord, hast made me glad through thy work, and I will give thanks for the operation of thy hands: It is good and pleasant; it is Mel in Ore, Melos in Aure, Jubilatio in Corde, Honey in the Mouth, Musick in the Ear, and Melody in the Heart.* And therefore the Apostle exhorts us, Ephes. 5. 19, 20. *Speak to your selves in Psalms, and Hymns, and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ; and Col. 3. 16. Let the word of God dwell in you richly, in all wisdom, teaching and admonishing one another in Psalms and Hymns, and spiritual Songs, singing with grace in your hearts to the Lord.* Thus did David sing with grace in his heart, Psal. 108. 1. *O God, my heart is fixed, my heart is fixed; I will sing and give praise, even with my glory. I will praise thee, O Lord, amongst the people; and I will sing praises unto thee among the nations: For thy mercie is great above the heavens, and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens, and thy glory above all the earth.*

Fourthly, The very Dictates of Nature teach us gratuity and thankfulness

ness to our Benefactors. *All rivers (saith the wise man) come from the sea, and all rivers (by way of a thankful Retribution) return and empty their waters into the Sea.* God is the main Ocean, the great sea of all blessings, all Rivers of blessings flow from him, and therefore (according to the very dictates of Nature) ought to be returned unto him. *Psal. 93. 3. The floods have lifted up, O Lord, the floods have lifted up their voice. Answer (in locum) tells us, That the Chaldee hath it thus: The floods have lifted up their voice of praises to God, and the floods have received the reward of their praises from God, Psal. 91. 1. The heavens declare the glory of God, Psal. 96. 12. Psal. 98. 7. Psal. 148.* There is a general summons and invitation, not onely of all sorts of men, but also all manner of Creatures to this duty, and to joyn together in this Harmony, to give praises to God, and to make the voice of his praise to be glorious.

Fifthly, Because ingratitude and unthankfulness (even among Barbarians) hath been ever reputed a monstrous thing; it is a preternatural thing, one of those Privations and Deficiencies which GOD never wrought, but the malice of the Devil brought into the world, by shouldering out the contrary positive and primitive Virtues. We speak of an unthankful person with more then ordinary detestation, and account an ungrateful person, an unnatural man. One phrases Ingratitude a *Solecism* in sense, a *Paradox* in manners, and a *Prodigie* in nature. See how the Lord detests and abominates it, and calls the Heavens and the Earth to witness against it; *Isa. 1. 2. Hear, O Heavens, and give ear, O Earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me, the Ox knoweth his Owner, and the Ass his Masters crib; (they know their Benefactors) but Israel doth not know, my people doth not consider.* And the Lord (by the Prophet Micah) calls upon the mountains, and the strong foundations of the earth to listen & attend to the plea & controversy he hath with them that were called his people, for their monstrous ingratitude, *Micah. 6. 1. Hear ye now what the Lord saith: Arise, contend thou before the mountains and let the hills hear thy voice. Hear ye, O ye mountains, the Lords controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel: O my people, what have I done unto thee & testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron and Miriam: O my people, remember now what Balak king of Moab consulted, and what Balaam the Son of Beor answered him from Shitim unto Gilgal, that ye may know the righteousness of the Lord.* Here the Lord upbraids them with their monstrous and more then beastly sin of ingratitude, and calls the insensible creatures to witness against them, and the Psalmist, *Psal. 78.*

11. They forgot his works and his wonders that he had shewed them; marvelous works did he in the sight of their fathers, &c. but v. 32. for all this they sinned still, and believed not his wonderful works; v. 42. They remembered not his hands nor the day when he delivered them from the enemy; how he had wrought his signes in Egypt, and his wonders in the field of Zoan, &c. That is the fifth Argument, taken from the nature of the sin of Unthankfulness; it is a monstrous and horrid sin.

Sixthly, Another Argument may be taken from the example of Saints. and here (to use the Apostles phrase) we have *circumfacentium nubem testium*; or as Beza, *Circumstantem nubem*; We are compassed about with a cloud of witnesses. When they received Mercies, and Blessings, and Deliverances, they looked up and returned Blessings to him that was the Fountain of those Blessings and Deliverances: They did not (*Hab. 1. 16.*) sacrifice to their own nets, or burn incense to their own drags, as though their portion was made fat, or their meat plentiful by them; they did not ascribe it to their own sword, or their own bow, but to him who is the Saviour of Israel, the Deliverer of those that trust in him, *Psal. 44. 1.* We have heard with our ears, O God, our fathers have told us what works thou didst in their days, in the times of old, how thou didst drive out the heathen with thy hand, and plainedst them, how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, the light of thy countenance, because thou hadst a favour unto them. V. 6. I will not trust in my bow, it is not my sword that shall save me. But thou hast saved us from our enemies, and hast put them to confusion that hated us. Therefore in God we make our boast all the day long, and will praise thy name for ever.

Secondly, They did not onely thankfully acknowledge that their Deliverances came from Heaven, and offer up the Sacrifice of Praise, *Jeboe liberatori*, to God that delivered them; but also they did it, *in die illo*, in the same day. The same day in which they were delivered; the same day was the day of their thanksgiving. Seneca tells us that thanks deferred or slowly returned, lessens the estimation of the benefit received, and is no thanks; and therefore the people of God delayed not, but offered their Sacrifice of praise, *in die illo*, the same day in which they received their deliverance. *Exod. 14. 30.* Thus the Lord saved Israel on that day out of the hand of the Egyptians. And on that day Moses and Israel returned a Sacrifice of praises for that Deliverance; *Exod. 15. 1.* Then (*in die illo*) sang Moses and the children of Israel this song unto the Lord, and spake saying, I will sing unto the Lord, for he hath triumphed gloriously, &c. Lyra notes (upon the Text) that they

they did not onely sing praises, but they also invited one another, stirr'd up one another to the same, according to that of the Prophet, *Psal. 34. 3. O magnifie the Lord with me, and let us exalt his Name together.* The like Example we have in *Deborah and Barak*, *Judg. 5. 1.* The Lord had given Israel a great deliverance from *Sisera*, who had nine hundred Chariots of Iron, and twenty years had mightily oppressed the children of Israel, *Judg. 4. 3.* Then (says the Text) sang *Deborah and Barak the son of Abinoam* (on that day) saying, Praise ye the Lord for the avenging of Israel: They sang praises in die illo, on that same day on which the Lord delivered them. And the practise of *David* was the same, as we see in the inscription of *Psal. 18.* A Psalm of *David the Servant of the Lord*, who spake unto the Lord the words of this song. IN THE DAY that the Lord delivered him out of the hand of all his enemies, and from the hand of *Saul*, &c. He sang praises in die illo, on the same day on which he received his deliverance. The same we finde in the practise of religious *Heczekiah*, 2 *Chron. 20. 28.* Thus they praised God for their deliverances, they returned the Rivers of thanks to the Sea of Blessings; and delayed not their returns, but offered *Sacrificium laudis*, their sacrifice of praise to the Lord, at the same day and time that they were delivered.

Thirdly, They did not onely bless God for his Blessings by themselves and in their own persons, but it was their practice to preach their mercie, and deliverances to their children, and so one generation to another, that the thankful memorial and remembrance of them might never die, but be perpetuated to all posterity. This was the Precept of God frequently repeated in the Book of *Deuteronomy*: there (after a rehearsal of the many Blessings and Deliverances which the Lord had given them) the Lord gives them a charge, *Deut. 4. 9.* Take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart, all the days of thy life; but teach them to thy sons and to thy sons sons. And this was their practise, *Psal. 44. 1.* We have heard with our ears, O God, our fathers have told us what work thou didst in their days, in the time of old; how thou didst drive out the heathen with thy hand, and plamedst them, how thou didst afflict the people, and cast them out, &c. And *Psal. 78. 3.* I will speak that which we have heard and known, and our fathers have told us; we will not hide them from their children, shewing to the generations to come the praises of the Lord, and his strength, and his wonderful works that he hath done: the Lord commanded our fathers that they should make them known to their children, that the generations to come might know them, even the children which should be born, who should arise and declare them to their children, &c. *Psal. 102. 18.* This shall be written for the generations to come, and the people that shall be created



ated shall praise the Lord. Thus the people of God did not onely return thanks in an heat for their deliverances, whiles the memory of the mercie was fresh, but they made frequent and serious rehearſals of them to their children, and their childrens children, that for the mercie bestowed upon many, thanks also might be given by many, 2 Cor. 1.11.

Fourthly, That they might for ever retain in a thankful remembrance such gracious deliverances, and that the generations to come, and the children which should be born might praise the LORD for them; they had also annual festivities and stationary days, which they (yearly) kept holy to the Lord, and on such days thankfully celebrated the goodness of God for the particular mercies and deliverances received on those days; as the annual Festivity of the Passover, Pentecost, Expiation, Tabernacles, Trumpets, &c. all of them instituted to be thankful memorials of special mercies relating to those days and times. So Exod. 12. 14. *This day shall be to thee for a memorial; and you shall keep it a feast to the Lord throughout your generations; you shall keep it a feast by an ordinance for ever.* Here we have an Ordinance for an anniversary festival, a day yearly and every year, to be kept holy to the Lord, for an yearly solemn remembrance of the deliverance of Israel out of Egypt: (*this day*) note the same day they were delivered, the same day was to be kept (yearly) holy to the Lord for a memorial and a day of thanksgiving for that deliverance: (*you shall keep it a feast*) Hebr. you shall keep it festively (that is) with mirth, rejoicing and jubilation (as Nehem. 8. 9. 12.) (*you shall keep it by an ordinance for ever*) Hebr. an everlasting ordinance; an ordinance of perpetuity, extending to all generations, Exod. 12. 17. *This self same day have I brought out your Armies out of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever;* and the same is repeated v. 24. So here we see a day was yearly and every year to be kept holy to the Lord by the ordinance of God, in a thankful and more solemn remembrance of Israels deliverance from the hand of the Egyptians: Nay, and more then this, howsoever Festivals and holy days have been in our times dried down by some, (as Popish matters of Superstition and Will-worship, for which we have no ordinance or command from God) yet we finde the ancient Church hath from time to time, according to the emergent occasion, without any express ordinance or commandment of God, laudably and religiously appointed certain days to be kept yearly holy to the Lord in a thankful commemoration of mercies and deliverances received upon those days; and such are the fifth of November, and the three and twentieth of October with us, days appointed to be kept holy every year for ever, in a thankful remembrance of our Deliverances on those days. So the days of Purim were ordained to be kept as Festivals, and holy



to the Lord; by all the Jewes, in a thankfull and joyfull remembrance of their deliverances from the mischief which Haman had devised against them. Those dayes (I say) were ordained and commanded to be kept holy by Hester and Mordecai; and afterwards ratified and confirmed by the Subscription of the whole Church; as an Ordinance of perpetuity to continue to all generations for ever. *Hest.* 9.20,21,22,23,27,28. And we read. *Macc.* 4.59. That the Church and the Congregation of Israel (when they were delivered from their enemies and had restored the worship and service of God, and dedicated the Altar, for Sacrifice) they made an Ordinance, that certain dayes should be kept holy to the Lord yearly, and for ever, in a gratefull remembrance of that mercy, and that festival was called the feast of dedication. If any object, the text is Apocryphal, and therefore signifies little: I answer, that this Act of the Church had our Saviors approbation, who honored it with his presence, and preaching at that Solemnity. *J. b.* 10.22. And thus the Church in the new Testameit hath instituted and appointed certain dayes yearly to be kept Festivals, and holy to the Lord, in a thankfull remembrance, of some speciall and spirituall mercies solemnely to be celebrated on those dayes, as the Nativity, Circumcision, Resurrection, and Ascension of Christ, which dayes St Augustine. *Ep.* 118.119. avouches were observed by the whole Church of Christ, from the time of the Apostles, and by Apostolick tradition, and the primitive Apostolick Church (witho it any divine commandment that we read of) appointed the first day of the week to be the Christian Sabbath, and I see no reason, but men may as well abrogate, and cry down that Festival, as others that are of the same institution, that day (I say) the primitive Apostolick Church ordained to be kept holy, as the Christian Sabbath, in a thankful remembrance, of the glorious Resurrection of our Saviour Christ that day. And these dayes so ordained by the Church, to be kept Festivals and holy to the Lord, are called by the Fathers, Festival dayes, holy dayes, Solemne dayes, Sacred dayes, mystical dayes, and were so kept and observed by them. Thus (in the fourth place, the people of God (that the memoriall of their deliverance might be derived to their posterities) had yearly certain dayes set apart, to be kept holy to the Lord, to praise him for those particular mercies.

Then fifthly, at such Solemne assemblies, they did not onely rest from their labours, and all servile works, and keep a day holy to the Lord, but also they expressed their thankfullnes, for mercies and deliverances; which they had received; by *Singing Psalmes and Hymns, and Spirituall Songs, in singing praises to their God, in singing praises singing praises to their King Psal.* 47.6. in singing praises with Instruments of musick; to make

the praises of God to be the more glorious, and the more to raise up their spirits to an higher strein; that their Soules and all that was within them might eccho forth the goodnes of God, and praise his holy name, and men and women, and all the congregation might with more cherefulness, joyne together, in that harmony: so Ex. 15. 1. there Moses sets the song, is Præcentor of the choire, and he & all the men of Israel sing separately by themselves, *I will sing unto the Lord, for he hath triumphed gloriously, &c.* and then the women, they make an other Choire, and sing separately by themselves (*Miriam* the Prophetess beginning the song) they sing *alternatim*, as in a Choire, and they sing, with musical instruments. v. 20. And *Miriam* the Prophetess the Sister of *Aaron*, took a timbrel in her hand and all the women went out after her, with timbrels and with dances, and *Miriam* answered them and said, *sing ye to the Lord, for he hath triumphed gloriously, &c.* The Doway translators note upon the beginning of the chapter, out of *Orogen* in his 6 Homily upon Exodus, that this is the first canticle, hat ever we read of, either sacred or profane. Thus did *Deborah* and *Barak*, after the deliverance of Israel from the oppression of *Sisera*, they sang their Psalm of thanksgiving, Jud. 5. 1. And thus wee read that the women sang with muscalle instruments, *alternatim*, answering one another. 1. Sam. 18. 6. *The women came out of all the Cities of Israel, singing and dancing, with tabrets with joy, and with instruments of musick (or three stringed instruments) and the women answered one another, as they played and said, &c.* Thus when *Jehosaphat* and the remnant of *Juda* had received a gracious deliverance from the numerous Army of the *Ammorites*, *Moabites*, and *Edomites*, he and all *Juda* with him, sang Psalmes of thanksgiving to the Lord, for that great deliverance with psalteries & harps, and trumpets, 2Chr. 20. 27. they returned (saith the text) every man of *Juda* and *Jerusalem*, & *Jehosaphat* in the forefront of them to go again to *Jerusalem* with joy, for the Lord had made them to rejoyce over their enemies. And they came to *Jerusalem* with Psaltes, and Harps, and trumpets, unto the house of the Lord. Many such examples we have in *Dauids* Psalmes, as Psalm to be sung on *Negineth*, & upon *Nehiloth*, and upon *Sheminith*, upon *Gittith*, upon *Muthlabben*, &c. which were musical instruments, used in singing praises, such as the flute, trumpet, cornet, organs, virginals, &c. And in partic ular, there are 15. Psalmes, called gradual psalmes, psalmes of Accents, or psalmes of degrees, which begin with the 120. Psalm. which are Gratulatory Psalmes, made to be sung with muscalle Instruments, for the deliverance of the Church from the Captivity of *Babell*: and the *Jewes* in their celebration of the Passover, have of antient time used to sing gratulatory Psalmes, or Songs of thanksgiving, for the deliverance of the Church, from the bondage of *Egypt*. That is Psalm. 113. 114. 115. 116. 117. and 118. which they call *Magnus Hallelujah*, and

*Sic Paulus Burgensis*  
in Psalm. 113. & Buxtorf.  
Lex. Talmud. page. 613.

and

and this Song or hymn (the learned are of opinion) was the same which our Saviour and his disciples sung after they had celebrated his last passeover; and the text will bear it, Mat. 26. 30. *וְהָיוּ שִׁמְרֵי הַמִּסְתֵּמִים* that is *hymning it*, or *singing the hymn*, what hymn? the hymn *שִׁמְרֵי הַמִּסְתֵּמִים* that hymn which the Jews used to sing at their three greatest feasts and especially, at the feast of the passeover, and with which hymn they concluded the feast, and when our Saviour had celebrated the same feast it may well be, he concluded with the same Song, a Song of thanksgiving for Israel's deliverances.

Then sixthly in these their Solemnities, they stirred up themselves to the more thankfulness, by rehearsals, and repetitions of the manner or means by which they were delivered, they did set forth *Magnalia & Mirifica Dei*, Jud. 5. 11. there is a rehearsal of the righteous acts of the Lord towards Israel, and the end was, that his name onely might have the praise; thus when Moses and Israel Sung a Song of praise, to Jehova, for their deliverance out of the hand of the Egyptians, and from the hand of Pharaoh, a principal part of that Song is to set forth *Magnalia Dei*, the great and wonderful working of the Lord in that deliverance, in the manner, and the greatness of his Excellency that in his wrath consumed the Egyptians like stubble. Ex. 15. 7. *That with the blast of his nostrills he made the waters stand upon an heape, and the depths to be congealed in the heart of the Sea, that he did but blow with his winde, and the Sea covered them and they sank as lead in the mighty waters, he did but stretch out his hand, his right hand, and the earth swallowed them, and thereupon they sing, who is like unto thee O Lord among the Gods? who is like unto thee glorious in holiness? fearefull in praise, doing wonders? v. 11.* And the prophet David making a thankfull memoriall of that great deliverance, invites all men to come and see, and consider *Magnalia & Mirabilia Dei*, the wonderfull workings of God, in bringing to passe that great deliverance. P. al. 66. 1. *Make a joyfull noise, unto God, all ye Lands; sing for the honour of his name, make his praise to be glorious. Say unto God, how terrible art thou in thy works? through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing unto thy name. Selah. Come and see the works of God, he is terrible in his doings toward the children of men: he turned the Sea, into dry Land, they went through the flood on foot, there did we rejoyce in him. O blesse God, ye people, and make the voice of his praise to be heard. &c. P. sal. 77. 16. The waters saw thee O God, the waters saw thee, and were afraid, the depths also were troubled, the clouds poured out water, the Skyes sent out a sound, thine arrows also went abroad the voice of thy thunder was in the heaven, the lightnings light-*

ned the world, the earth trembled and shooke; Thy way is in the Sea and thy path in the great waters, and thy foot steps are not known. Psal. 78. 12. Marvellous things did he in the sight of their fathers, in the land of Egypt, in the feild of Zoan. He divided the Sea, and caused them to passe through, and he made the waters to stand as an heap. In the day time he led them also with a cloud, and all the night, with a light of fire. &c. And Deborah and Barak, in their song of thanks-giving set forth *Magnalia*, & *Mirabilia Dei*; the wonderfull works of God, how the armies of Heaven & Earth fought for their rescue, and deliverance. Jud. 5. 20. They fought from heaven, the stars in their courses fought against Sisera. The river Kishon swept them away, that antient River, the River Kishon. O my soul thou hast troden down strength.

Then Seaventhly for the better expression of their thankfulnes, for such mercyes and deliverances & that they might be transmitted and handed over, to all posterity, and generations, and that the people that were unborn might praise the Lord, it was usuall, and ordinary, with them, to put some remarkable signe, or token of remembrance, upon the particular mercy, and deliverance, which they had received, or upon the place, where they received it by giving it a name, that did import and signifye the same, that so when their children or their childrens children should in time to come, ask the reason, why is this thing, or this place called by this name, then their fathers might preach unto them the gracious deliverance of the Church in that thing, or that place and make rehearfall & repetition of the righteous Acts of the Lord: thus the Lord instructed them in the ordinance of the Passeeover. Exod. 12. 25. it was called the Passeeover, because the Lord commanded the destroying Angel to passe over the houses of Israel when he slew all the first born of the Egyptians. And it shall come to passe (saith the text) when ye be come to the land which the Lord will give you according as he hath promised that ye shall keepe this service. And it shall come to passe when your children shall say unto you what mean you by this service that ye shall say it is the sacrifice of the Lords Passeeover who passed over the houses of the children of Israel in Egypt when he smote the Egyptians, and delivered our houses. And when the waters of Jordan were cut off (or divided) that the people might passe into the land of promise; Josua commanded (for a perpetual remembrance; f this Act to all posterity) that twelve men (that is) one out of every tribe of Israel should take a great stone out of midst of Jordan and set them up upon a heap upon that place which was dried up for their passage, that when the generations to come should ask, what means this great heap of stones, then the fathers might preach to their

Hebr.

Pasch, from Pasach, that is to leape, or Passeeover

their children the righteous Acts of the Lord, and (by reviving the memorial of that wonderfull mercy) stir them up to praise the Lord. *Jos. 4. 6.* The Lord gave Israel a great deliverance, from their enemies by the hand of Samson; first Samson returned thanks (*Lord thou hast given this great deliverance to thy servant*) and then he puts a name upon the place, for a Memorandum to posterity, he calls it, *Jud. 15. 17. Ramath Lebi* (*that is*) *the lifting up of the jaw bone*; that when the generations to come should inquire, why is this place called *Ramath Lebi*? then their fathers might preach unto them the righteous Acts of the Lord; & shew them the greatnesse of the deliverance by the weaknesse of the meanes. So Israels great deliverance from the enemy, that surrounded and compassed them about; David thankfully ascribes unto the Lord; *the Lord* (*saith he*) *hath broken in upon mine enemies like the breach of waters*; and then he gives a name to the place, for a Memorandum to Posterity, he calls it *Baal-Perazim* (*that is*) the plaine of breaches. *2. Sam. 5. 20.* That when the children in time to come should inquire, why is this place called *Baal-Perazim*? then their fathers might teach them the great mercies of God towards Israel; and say unto them, in this place the enemy compassed us about, and thought to swallow us up quick: and here the Lord broke in upon them like the breach of waters, and therefore this place is called *Baal-Perazim*, the plaine of breaches. The like may be said of Samuel when the Lord had delivered Israel from the Army of the Philistines, not by sword, or by bow or by battle, but by thunder from heaven, then Samuel set up a great pillar of stone for a memorial to all generations, and gives it a name, he called it *Eben-Ezer*, that is the stone of help, saying thus far the Lord hath helped us. *1. Sam. 7. 12.* And after that *Jehoshaphat* had received a notable deliverance, (from the numerous Army of the Ammonites, the Moabites, and the Edomites, that came against Juda) not by fighting but by singing, and praising God. *2. Chr. 20. 21. 23.* That the memorial of so great a deliverance might be perpetuated to all posterity, he put a name upon the place and called it *Berachab*; that is blessing, and so that valley, was called the valley of blessing, that when their children in time to come & c.

Eightly they expressed their thankfulness, by erecting of Altars, as Moses. *Exo. 17. 14.* and Gideon. *Jud. 6. 24.* and *Jehoiada*. *Jos. 8. 30.* and others.

Ninethly. They did not onely bless God for their deliverances, and build Altars, and erect great pillars, and monuments; but also they write whole Rolles, Bookes and volumes, of their deliverances, for the instruction of future generations, and thus the Lord commanded Moses, to write Israels deliverance from the lying in wait of Amalek (the first enemy that affronted them after their coming out of Egypt) *Jos. 17. 14.* *The Lord*

said unto Moses, write this for a Memorial in a book; the Lord will have written and recorded not onely what Amalek did to Israel, but also what the God of Israel did to Amalek, for a Memorial to Israel, for instruction to posterity, that the generations to come might praise the Lord. Thus Israels deliverance from the Amorites and the wonderfull Acting of the Lord in order thereunto, they recorded in a booke for the benefit of posterity. *Jos. 10. 13. The Sun stood still in Gibeon and the Moone in the valley of Ajalon, till the people were avenged of their enemies. Is not this written in the booke of Jasher?* The great deliverance of Israel in the red sea, and the wonders which the Lord wrought in the brooks of Arnon were recorded for a Memorial to posterity in the booke of the warrs of the Lord. *Num. 21. 14. It is sayd in the booke of the warrs of the Lord, what he d.d in the red sea and in the brooks of Arnon. And at the streame of the brooks that goeth down to the dwelling of Ar, and lyeib upon the border of Moab.* The vulgar latine reads the rocks of the torrents were bowed down that they might rest in Ar, and lye in the borders of moab, upon which the doway translators comment thus, A the Egyptians were drowned in the sea: so the Amorites were oppressed with the rocks falling upon them, and the waters carried their carcases into the valley of Moab. This was recorded in the book of the warrs of the Lord. And thus they writ volumes and books of their deliverances, for an everlasting Memorial to all posterity. And was it thus with our fathers and the people of God in former ages, then surely *whatsoever things werewritten a foretime, were written for our learning,* and that we might be led forward to perfection. These examples are so many instructions to us, so many memorials and Memorandums for us to shew what is required of us, what duty is incumbent upon us, and what the Lord requires at our hands for so many mercies and blessings and deliverances which we have received.

But a first use may be by way of reproof of the lukewarmness the incogitancy, and inconsideration of the men and women of our times and our great unthankfulness. Have we not been like Gideons fleece abundantly watered with the dew of heaven, when the Nations round about us have been dry? and where is the demonstration of our thankfulness; have we not received showers of mercies, plenty of blessings and deliverances Corp oral and Spirituall, of soul and of body, and where is the manifesto of our thankfulness, did not we, our wives and our children, our families and relations receive a wonderfull deliverance as upon this day. *the 23. of O Job. 1641. from the treachery, the inveterate & implacable malice & fury of our bloodthirsty enemies? & where is the expression of our thankfulness? had we not our lives given to us for a prey & were rescued from the hand of the*



the Egyptians and from the hand of Pharao? but where is our thankfulness? have we not been delivered from many and very many dangers since, but then where is the Expression of our thankfulness? have we not been delivered from sword, and from famine and from pestilence? yea, but where is the token of our thankfulness? have we not been lately delivered from Anarchy and tyranny, and bondage, and vassalage, and oppression? and very mushrooms of men that did more then King it over us, King it? nay one of these petty tyrants little fingers was heavier then a Kings loines: and where is the index of our thankfulness? we have the worship and service of God restored, and the preists again set in their orders, to praise God in the beauty of holiness instead of Anarchy; we have our Ancient monarchy, instead of confused parity; we have our Reverend Hierarchy instead of an arbitrary power; we have our judges restored, to us, as at the first and our counsellors as at the beginning; instead of oppression, we have justice in our gates; instead of war wee have peace; instead of sickness, we have health; instead of penury, we have plenty; what is it which the Lord could have done for a people, that he hath not done for us? what is it that the Lord hath not given us? we may say with Moses, *Deu. 29. 2. ye have seen all that the Lord hath done to the Egyptians, the great temptations which your eyes have seen, the signs and great wonders, yet the Lord hath not given you hearts to perceive and eyes to see and ears to hear to this day: what is it that the Lord hath not given us? Oh he hath not given us thankful hearts to this day, we are like the barren ground that receives abundance of good seed, but returns little fruit of increase, ten lepers (in the Gospel) were cleansed, and but one returned, to give thanks to God.*

*Luc. 17. 17. The Lord may take up his antient complaint by Moses Deut. 32. 5. They have corrupted themselves, their spot is not the spot of his children, (or as it is in the margin; they are not his children, that is their blot) they are a perverse and crooked generation: Do ye thus requite the Lord, O foolish people and unwise; do ye thus requite him? Brethren this unthankfulness of ours is a sin of an high Elevation, of very great provocation; and let us take heed lest our unthankfulness for mercyes in time past, render us incapable of the like mercyes for the time to come. Remember Hezekiah. 2. Chr. 32. 25. When the Lord had saved him. from his enemyes on every side, he was puffed up and rendred not again according to the benefit done unto him; therefore there was wrath upon him and upon Juda and Jerusalem. This is our case, we render not again according to the mercyes we have received, wee have forgotten our dangers and we have forgotten our deliverances. Note that *Apoc. 9. 12. One wo (sayes the Angel) is past, and behold there come two woes more hereafter: God hath many Arrows in**

his

his quiver, all are not spent when one woe is past, all is not past; there are two more, and (it may be) two greater yet to come, and therefore minde that saying of our Saviour to the impotent man, that was made whole, *Go thy way sin no more* (be not unthankfull) *lest a worse thing happen unto thee.* Secondly, it may serve for a use of exhortation, let us be exhorted, to turne a new leaf, to learn a new lesson, to pay our tribute to whom tribute is due, *to render unto Caesar the things that are Caesars, and unto God, the things that are Gods.* Let us learne to be thankfull for all our mercyes; to be thankfull for every mercy. If I should here take upon me, to number our mercyes, and call for a *Benedictus Dominus*, for every particular mercy and deliverance, the time would soon sayl me but matter could never sayl me. I will therefore say with the Kingly Prophet. *Psal. 139. 17. O how precious are thy thoughts (O God) to us ward; O how great is the sum of them? If I should count them they are more in number then the sand.* But If I will not forget the occasion of this dayes solemnity (as *Orbilins* forgot his name) I must speake one word concerning that great mercy and wonderfull deliverance which wee all received, as upon this day, which calls for an univerfall thankfullness, from all sorts throughout all generations.

There was a mischeivous, damnable, and divelish project hatcht by a degenerate generation of men, the Sons of Belial, against our Church and state, our persons, our lives, our nation, and Religion; their devise was, to roote out all at once, to cut off head and tayle, branch and rush, in one day: they had been (as one sayes) a long time gathering of fagotts, and as upon this day they intended to set them on fire, to consume us all: but the Lord hath preserved us from the jaws of those Lyons whelps, pluckt us like brands out of the midst of the burning, and many of those who were so industrious in gathering offagotts, (like *Nadab* and *Abihu*) have been consumed with the flame, which themselves had kindled. Thus the He then are sunk down into the pit that they made, in the net which they hid is their own foot taken. The Lord is knowne by the judgment which he executeth; the wicked is snared in the work of his own hands. *Higgaion Selah* The Chaldee paraphrase (the just shall joyfully shout for ever) Tremellius renders it (*rem summe memorandam*, a thing chiefly to be remembred) The holy Catholicks had contrived a Catholick Apostasy and Rebellion, a Catholick massacre and doomefday, for the good old cause (that is) for the advancement of the Catholick interest, they had projected to quench the light of the Gospell with the blood of us that professed it, and for the effecting their project with the more facility, they had resolved to seize all

\* Hebr.

*Palme or bel-  
lowes; for the se-  
cret manner of  
working. Psal.  
9. verse 15. 16.*

the

the strong holds, forts, castles and magazines in the Kingdome (and especially the Castle of Dublin) at one time, that is upon this 23. of October and so to get all the Arms, and Ammunition in the Kingdome into their own hands and then to fall to the Sword and Skeane, and to cry with the Edomites; *Down with them even to the ground, Psal. 137. v. 7.* They had brought their design to the very nick of execution: the lyers in wait were entred into their Ambush to surprize the Castle of this city at the hour appointed: they had brought their mischeivous devise as nigh execution as *Faux* was to the blowing up of the Parliament house, the powder and the billets were ready, the train was layed, there wanted nothing but applying the match to the powder. And these sons of Belial had brought their divelish plot within less then 14 hours to the time which they had designed for the execution: it was a work of darkness, saw not the light, could not be discovered, and therefore could not be prevented, but he that keepeth Israel, that never slumbers nor sleeps, was pleased to watchover us seasonably to bring this worke of darkeness to light, and by a wonderful way to discover their machinations and to deliver us by a greate deliverance as we see this day: And doth not this call upon us to sing *Jeibro's Song* of thanksgiving *Benedictus Dominus: Blessed be the Lord, who hath deliverd us out of the hand of the Egyptians, and out of the hand of Pharaos; who hath delivered the people from the hand of the Egyptians.*

Fire and wood were ready, and we were designed for the sacrifice.

When this design was discovered, and the Execution of it prevented; they fell notwithstanding to carry on their purpose of rooting us out; by the practice of all kind of mischief; that mischief which they had before concluded and that as men in desperation.

*Hæc quia non successit alia aggrediendum via.*

Now (I confesse) I should much afflict your minds and torment your patience (I say not if I should make rehearsal: But) if I should but point and glauince at those manifold and barbarous cruelties; inhumanities; and savage butcheries which they used and practised in every place where they came against the Brittish Protestants (as atoken of their inveterate hatred both to their nation and Religion) It is hard to judge whether they were more in genious in the invention of variety of tortures or barbarously cruel in the execution.

But *exangue leonem*, you may know the Lyon by his paw and guelle at Hercules stature by the impression of his foot in Olympus I will but mention (and I cannot without trembling) the barbarous and inhumane stripping of men women and children naked, in the depth of winter, in the height

of frost, and snow, and so turning them out of doors to wander in the hogs and mountains, destitute, afflicted, and tormented, feeding some like dogs and starving others with hunger, their fearfull reproaches, blasphemies, and insultations. Some they would bring to the Church, strip them naked, set them before the Pulpit, beat them with cudgels, or scourge them with rods, to the effusion of their blood, and then ask them, how like you such a Sermon as this? to morrow you shall hear such an other: what wanted this of the blasphemy of *David's* enemies, who (in his distresse) cryed where is now thy God? *Psal.* 42. v. 10. Hanging, drowning, stabbing, knocking in the head were common and ordinary, and might be reputed mercies at their hands; and indeed were mercies comparatively, that is in comparison of the lingering torments inflicted upon many others. Some they made drunk, with strong drink, or inveigled them to go to mals upon promise to preserve their lives, and then immediately hanged them, intending (as much as in them lay) to destroy both body and Soul together, some they buried alive and took much pleasure and delight to hear their cries, and pittyfull complaints, and few they buried otherwise, it is conceived (upon good grounds) that in one River they drowned no fewer then a thousand persons, and that in the province of *Uster*, there perished (in the beginning of the Rebellion) above 154000. persons, and then (as *Abashucus* said) what have they done in the rest of the Kingdom? so that we may truly say with the Prophet, *Psal.* 79. 1. *Oh God the beaiven are come into thine inheritance, thy holy temples have they defiled, and have made Jerusalem an heap of stones. The dead bodies of thy servants have they given to be meate to the fowles of the heaven, and the flesh of thy saints, to the beasts of the earth. Their blood have they shed like water round about Jerusalem, and there was none to bury them. Thus we were made a reproach to our neighbours, a very scorn and derision to them that were round about us.*

Now that the Lord hath thus wonderfully delivered us, out of the hand of the Egyptians, and preserved us alive, as it is this day, is it not a duty incumbent upon all of us to sing a *Benedictus Dominus*? and say *Psal.* 124. 1. &c. *If the Lord himself had not been on our side (now may Israel say) If the Lord himself had not been on our side when men rose up against us. Then they had swallowed us quick, when they were so wrathfully displeased at us. Then the waters had overwhelmed us, the stream had gone over our soul. Blessed be the Lord, who hath not given us over as a prey unto their teeth. Our souls are escaped, as a bird out of the snare of the fowler, the snare is broken and we are delivered, let them thank (saith the Prophet) give thanks unto the Lord, whom he hath redeemed, and delivered from the hand of the enemy, and gathered them from the east and from the west; and from the north; and from the south. *Psal.* 107. 2. 3. Let the*

the princes of the people sing their Benediſtus: Give unto the Lord (O ye mighty) Psal. 29. 1. 2. give unto the Lord glory and strength, give unto the Lord the glory due unto his name, worship the Lord in the beauty of holinesse, Let the priests be cloathed with righteousnesse and let the saints sing with joyfulness. Let the priests with Jethro sing their Benediſtus: Blessed be the Lord who hath delivered us out of the hand of the Egyptians, Let men sing with Zachary their Benediſtus: Blessed be the Lord God of Israell Luc. 1. 69. for he hath visited and redeemed his people and hath raised up a mighty salvation for us. Let the women sing their Benediſtus: Luc. 1. 46. with Mary, and say My soule doth magnify the Lord; and my spirit rejoyces in God my Saviour, &c. Let the children sing their Benediſtus, with the young ones in the temple, and say, Hosanna to the son of David, Hosanna in the highest, Mat. 21. 9. Let us all give thanks and say, The Lord is good for his mercy endureth for ever. Who remembered us in our low estate; for his mercy endureth for ever. And hath delivered us from our enemies, for his mercy endureth for ever, Oh give thanks to the God of heaven for his mercy endureth for ever, Oh give thanks to the Lord of all Lords; for his mercy endureth for ever.

Psal. 102. 18.

This shall be written for the generations that are yet to come; and the children that are yet unborne shall praise the Lord.



F I N I S.

